THE

LIGHT OF TRUTH

OR THE

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THE JÑĀNA-PĀDA OF THE SŪKSHMĀGAMA*.

BROTHERS IN GOD,

I have taken upon myself to discourse to you, this afternoon, on the Vidyā-pāda of the Sūkshmāgama. There is a prevalent misconception amongst those, who have not had an opportunity of studying the Divyāgamas in the original, that all of them deal with the same class of details, and the same particulars of mystic doctrine. A more serious mistake can never be made. It is no doubt true that each Mūlāgama or Upāgama is capable of the quadri-partite division into the Charyā, Kriyā, Yoga and Jñāna Pādas, and teaches only the basic principles and truths, which make of the Āgamānta a living faith; but it is equally true that each Mūlāgama or Upāgama specialises in its own way, and takes up a particular aspect of the Āgamic doctrine or discipline, and works it out in exhaustive detail, from point to point, in the general setting of the Śivādvaitasiddhānta, with its *tripadārtha* verities and *chatushpāda* programme of *nivritti*-discipline. You may, hence, reasonably presume that the Sūkshmāgama is, as its name implies, concerned with subtler things than are usually the

* A discourse delivered by Mr. V. V. Ramaṇan, F. Z. S. (LOND.), etc., at the Śaiva-Prakāśa-Vidyā-Śālā at Chidambaram, (South Arcot District) on the 11th September 1910. The occasion was the opening ceremony of the new buildings of that institution.—*Ed. L. T.*

province of Āgamas in a generic sense, with, in fact, the *sūkshma-avasthas* and *vivechanas*, higher experiences of truths and higher stages of spiritual culture. And, thus, Sūkshmāgama must be regarded as a weighty spiritual document, though I should, at the same time, tell you that Manuscripts thereof, are not frequently to be had, and the few that are occasionally met with, are exceedingly scrappy or fragmentary, consisting only of a meagre number of *paṭalas* and *ślokas*.

A reprehensible tendency with most of our men, in whose families valuable manuscripts of the Divyāgamas chance to be deposited as a rightful legacy or heirloom, is to jealously secrete them from the necessarily prying eyes of enthusiastic researchers and bibliophiles, even when their object is to unearth those holy documents, and either edit them, or give a reliable digest thereof to the reading public, in the form of papers in learned Journals. The consequence of such an unwise procedure, is, the rare works never see the light of day, and, in course of time, become an easy prey to white ants and moths. I make these statements not for the mere sake of making them, but to impress upon you the grave damage we are causing to the propagation of the Divyāgamas, which is daily becoming more and more imperative, by putting an obstacle in the way of their circulation, and allowing the available materials to be invaded by decay and destruction, and to reach positive ruin.

That precious Āgamic florilegium which is known by the name of *Sakalāgamasārasaṅgraha*, includes, amid its garland of extracts, many a choicest flower from the Sūkshma-āgama. Maṟai-Jñāna-Deśika, one of the accomplished commentators on Aruḷ-Nandi-Śivāchārya's *Śivajñānasiddhiyār*, draws freely on the Sūkshmāgama, in the course of his illuminative commentary, when clearing up some of the moot-points of the dogmatics of the Śivādvaitasiddhānta. In the Vira-Māheśvara literature, which is merely of the nature of specialised exegetics on the higher reaches of the Yoga-pāda of the Divyāgamas,

the references to the Sūkshmāgama are enormous. Further, in the usual bead-roll of the Mūlāgamas and the Upāgamas, and their *šloka-saṅkhyā*, which we come across in the *tantrāvatāra-paṭalas* of the Suprabhedāgama, the Kāraṇāgama, both Pūrva and Uttara, the Kāmikāgama and the Vātulāgama, and in the *dvitiya-parichchheda* of Nijaguṇašivayogin's *Vivekachintāmaṇi*, a masterly digest of the Āgamānta, a becoming mention is always made of the Mūlāgama, *Sūkshma*, and its Upāgama, the *Sūkshmasamhitā*.

The Sūkshmāgama is also known as Sūkshmatantra, and I have not, so far, met with any copy of the Sūkshmasamhitā, in spite of much search and many enquires. The Sūkshmāgama is a Divyāgama, with its full complement of the four *pādas* or sections, but none of the pādas is known in its entirety, or even, if fragmentary, as organically connected and systematic disquisitions, with anything approaching the character of natural sequence of orderly thought. It is, therefore, clear that we have, in circulation, only disconnected patches of a once very large fabric, and we are only left to mentally visualise the magnificience and character of the ancient building, with the sole help of a few eroded chips, and bits of well-fashioned mosaic. The whole mode of visualization reminds me of what expert zoologists sometimes do, in determining the form and structure of extinct animals of past geological periods, from a stray bone-fossil that, perchance, luckily falls in their way, in the course of their arduous and tireless investigations.

According to the very modest estimate of Šambhudeva in his *Šaiva-Siddhānta-Dīpikā* *, the total number of *šlokas* in the Sūkshmāgama, is ten millions. But the Vātula and other Āgamas, which I mentioned a little previously, estimate the number of *šlokas* in the Sūkshma, at a tremendously higher figure. And yet we can quite believe them, because, as

* The name of the author appears, however, as Sarvātmašambhu, against the codex of the same name, on page 279 of the "Catalogue of Sanskrit Manuscripts in the Government Oriental Library at Mysore" (Mysore, 1900, pp. 330).

in the case of the Vedas, each Āgama had a number of recensions or *bhedas*, in accordance with the needs of particular classes of Āgamic followers, who used it in widely-separated regions of ancient India ; and these *bhedas* necessitated a varying number of *šlokas* for the same Āgama, from province to province. For, as we know, the Āgamāntins are roughly divisible into the Šuddha-Šaiva followers of Southern India, the Vīra-Mahešvaras of Western India and the Pratyabhijñā-Māhešvaras of Upper India, including Cashmere and Nepaul. The twenty-eight *Divyāgamas* and their *Upabhedas* are equally the Scriptures of these three divisions of the Āgamāntins, and we must be proud to feel that our God-Taught Mysticism of the Āgamānta, covers, within its ample folds, the entire spiritual dominion of India, and that its ancient head-centre was none else than that Bhū-Kailāsa, the Land of Šiva-rāja-yogins, viz., Kashmere, with the heaven-kissing Mount Kailās for its spiritualising background. I have tested a number of important mystical works written both by Pratyabhijñā or Spanḍa Māhešvaras*, and they all quote, in their expositions and descriptions, just the very Āgamas which we hold dear and sacred. The Paushkarāgama and the Mataṅga-pāramešvarāgama, to quote an instance, are drawn upon in the Pratyabhijñā work, The Spanda-pradīpikā, with the utmost devotion and deference. The title Māhešvara or Šivāchārya is assumed by all these three sections of the Āgamāntins, as an outward token of their inner "sanctification-in-spirit", and there are many other points of exceedingly intimate community of doctrine, discipline and spiritual culture, connecting all the Āgamāntins, to enter into which, will be straying beyond my limits for the present occasion. Suffice it to say, therefore, that the varying estimates of the exact number of šlokas in the *Sūkshmāgama*, stand well-vindicated, and it is hardly just to pit one estimate against another, and draw prejudiced and ill-meaning conclusions, as an European scholar will be only too readily inclined to do.

(To be continued.)

V. V. R.

* These are sometimes also known as *Paramārthavādins.*

THE ŠAIVA-SIDDHĀNTA.

(Concluded from page 64 of No. 2, Vol. XI.)

This system is obviously at bottom a dualism very like that of the Sāṅkhyan antithesis of Soul and Matter with the Yogic addition of a Supreme Soul. Māyā is eternal and *real*, a positive entity coexistent with Šiva. It is not in itself an illusion, like the Māyā of the Šāṅkara school; it is only a means subserving the will of the Supreme to produce illusion, the imagination of a differentiated finite universe, in order that the alienated souls may therein consume their karma and finally reach salvation by realising their unity with the Supreme. In so far then as Māyā is regarded as a means for the execution of the Divine Will, the system may be styled a Višishṭādvaita or modified monism; and the Šaivas, with the usual Hindu reverence for the blessed word Advaita, lay stress upon its monistic aspect, asserting it to be derived in its gross form from the Pure Māyā. It thus becomes a phase of the Šakti-tattva, a Power of the Supreme. But it seems at any rate possible that this harmony did not exist in the original sources of the Siddhāntam, which I strongly suspect were closely allied to the classical Sāṅkhya-Yoga, perhaps identical with it.

The oldest scholastic text-book of the Siddhāntam in Tamiḷ, is the Šiva-jñāna-bodham, composed by Meykaṇḍār about the year 1223. This is a metrical version of 12 Sanskrit stanzas which are derived from the Raurava Āgama, but are sometimes also said to be taken from the Paushkara. In any case they are part of the Sanskrit Āgamik literature, which is the source whence the Tamiḷ and Kanarese Šaivas directly drew their scholastic theology. The Śaiva cult among the Tamiḷs is of course much earlier than the 13th century, and had a copious devotional literature by the 8th and 9th centuries. The famous poems of the Tiru-vāchakam of Māṇikka-vāchakar frequently use the technical terms of the Siddhāntam—*pati, pašu, pāša, pašu-pati, māyā, šatti, nādam*, &c.—in their Sanskrit

forms. As Māṇikka-vāchakar lived betweed 800 and 1000 A.D., it may be with probability inferred that for 2 or 3 centuries before Meykaṇḍār Tamiḻ votaries were acquainted with a Sanskrit Šaiva theology from Northern India. But so far as we know, Tamiḻ scholastic theology begins with Meykaṇḍār about 1223; and it is important to note this date, for in the middle of the 12th century occurred that great upheaval in the neighbouring Kanarese country, which dethroned for ever the Jains and made the Šaiva church dominant for many ages there. This fact suggests an interesting conclusion. Šaiva theology in Kashmir reached its culmination in the school of Abhinavagupta about the end of the 10th century. The doctrines formulated by Abhinavagupta are in all essentials exactly the same as those of the Tamiḻ Siddhāntam. We are therefore led to the conclusion that it was from Kashmir and the neighbouring regions that the Šaiva theology came to the Dravidian South, at first flowing in slight currents of incoherent ideas, and gradually gathering force until it swept in a great stream of reasoned thought southward, taking its course chiefly through the centre of India and thence flowing south-east into the Tamiḻ lands. The exact course of this development is uncertain, but that it was in the direction that I have suggested is shown by the fact that the elements of the Tamiḻ Siddhāntam, the Sanskrit Āgamas, and the Šaiva theology of Kashmir are all contained in the Švetāšvatara Upanishad, which was canonical long before the days of Šaṅkara.

The two chief schools of Šaiva theology in Kashmir are those of the Pratyabhijñā and the Spanda. To the Pratyabhijñā our author Abhinavagupta belongs. The late Dr. Bühler, in his Report on the search for manuscripts in Kashmir (p. 80), gave it as his opinion that the Pratyabhijñā was not older than the end of the 9th century. I regret that I cannot follow him here. Utpalāchārya, who wrote in the 10th century a commentary on the Spanda-kārikā of Kallaṭa, who flourished about 850, quotes in this work from Pratyabhijñā text-books as already ancient authorities. The Pratyabhijñā therefore may well have existed

in the 7th or 8th centuries, and, as I have said, all its essential ideas are found in the Švetāšvatara Upanishad, which is probably considerably older. This conclusion is corroborated by the history of the Spanda doctrine. Between the Spanda and the Pratyabhijñā there is no essential difference: The Pratyabhijñā lays more stress upon the subjective idealistic tendencies which, like the Spanda, it had inherited from the Upanishads; practically this is all that divides them. Now the founder of the Spanda is usually said to be Vasugupta, who must have flourished about 800, as Kallaṭa was his disciple. But Bühler admits that the principles of the Spanda may be considerably earlier. Since then the two schools are parallel in doctrine, they may well have been contemporary from the first, and in their origins are probably very ancient.

If I may be permitted to repeat myself to some extent, I would sum up my conclusions as follows. At some date, possibly about the beginning of the present era, and most probably not later than the 5th century, the inchoate idealism of the older Upanishads was harmonised with the growing belief in the reality of the material principle in nature. The chief literary document in this concordat is the Švetāšvatara Upanishad, which asserts that Māyā is matter, a mode of thought imposed upon the real consciousness or Self by the will of the Absolute Thought, which is regarded as a personal deity, Šiva, and that this fettered condition is sublated by the free grace of this Deity inspiring the soul to recognise its true absoluteness and essential unity with Him. This body of ideas gradually developed in Kashmir into the Spanda and Pratyabhijñā schools, meanwhile filtering down through various channels into the lands of the Dravidians, for whose ancient cults it supplied a theological basis. The Pratyabhijñā was finally codified about 1000 A.D. In that form it passed through Āgamik and other channels southwards, notably into the Kanarese country in the middle of the 12th century, and reappears at the beginning of the 13th as the basis of the Tamil Siddhāntam.

L. D. B.

A YOGIN IN SAMÂDHI AT NEGAPATAM.

(Continued from page 72 of No. 2. Vol. XI.)

"The Negapatam Yogi"—Where He is!

Some Mile-stones in the Path of Yoga.

THE THIRD MILE-STONE IN THE PATH OF YOGA.

With the meeting of the *Guru*, he has entered on the transition stage. The *Goal* he has to reach is fully impressed on his mind and fairly well described, until he grasps it in the fulness of his Faith. Now he liveth in Faith and by Faith, and the *Guru* leaves him awhile to his own devises! He begins by his own efforts to build the ideal bit by bit and thought by thought. Every thought he thinks now, becomes a "*brick*" which he must utilise or destroy again. He cannot merely reject them, and leave them to encumber the ground. For, as I have said, the *path of light* is at first as narrow as the edge of the Razor, and there is absolutely no room to spare, for useless materials to lie about. Now he finds himself confronted with a new difficulty: He has learnt to think and to make thought; but he now finds he has also to learn how to destroy thought-forms, how to erase the hieroglyphics (the *mystic* picture-forms = *chitra-gupta**) that his *thinking* leaves on the impressionable ether, that surrounds him and permeates him through and through! And for this purpose, he has first to learn to read the picture-alphabets of thought-forms, the poetic "foot-prints on the sands of time". Every earnest thinker leaves his foot-prints on the sands of time, and thus marks out for himself the sacred ground which he will tread in the *grand march of Evolution.* (This is *Mantra-yoga*.)

The Guru teaches him to proceed *straight on the path*, and not be tempted or weedled into those *labyrinthian mazes* that

* *Chitra-gupta* literally means the 'Warden of the Panorama.'—*Ed. L.T.*

lie across the way all through, attracting the inquisitive wayfarer to enter in, and have a look at the magical turns and forms that stud the mystic maze, to fill the traveller with surprise after surprise, and unending wonders! Herein lies the net that Satan spreads to tempt aspiring souls, and catch them for his own purpose, promising to teach them the art of attaining wonderful powers over the elements. This is the beginning of Black Magic, which the vigilance of the Guru, with the full faith and devotion of the disciple combined, can alone save the pilgrim on the path from falling an easy prey to. Herein comes the benefit of success achieved in *Mantra-yoga*! The Guru is now forced to keep aloof, and leave the novitiate to his own choice: And He, like Jesus, says to his disciple:—"Hereafter I will not speak much with you: for the prince of this world cometh, and hath nothing in me." The *Mantra-yogin* has now to shift for himself, and fight his own battle with the powers of Darkness and overcome them!

To speak the truth in plain language: The laws of the Physical World (*deha-dharma*) begin now to assert themselves; for the novitiate's bungling interference with their laws, under the masterful guidance of the *Guru*, has been too much for them to put up with, and the inevitable *reaction* sets in, bringing with them a serious crisis, which must sorely test and try the novitiate. Here, the only safety for the perplexed *Yogin*, lies in his taking refuge in the *Guru*, and letting Nature's laws run their course. Herein comes the Great Principle of *non-resistence* or *passive resistence*, which the novitiate learns with much suffering and untold pain to himself. This is the *third mile-stone*, where he finds that he could do nothing in the way of following up his ideal, so long as he is encumbered with his physical body, which is both a necessity for success, and a great hindrance on the path!

When he finds himself faced with this dilemma, he reflects, and retraces his steps, and carefully examines the way he has trodden, over and over again. He now finds the many mistakes he had committed in building the ideal, and how unseen forces

have interfered with his Building, and shaped the ideal to suit their own natural laws. Thus confronted with the interfering effects of the great but subtle Laws of Nature, he sits down on the Way, and turns round in his mind how to circumvent or overcome them. He thinks, and thinks, and reflects, until he swoons of exhaustion, when his *Faith in the Guru* rises up, and takes him to the holy feet of the Guru, when the body lies exhausted and worn-out! This is a new experience, and a great one! He now learns for the first time "*the secret of thought*"—that he can think and act in a higher plane, without being encumbered by the material organs of thought. He learns the great secret of "*thinking in sound sleep*" (not in dream-sleep, mind!) and hankers after that power. But it came to him not by self-effort! On the contrary, he first experienced the secret, when he had fallen exhausted and could think no more! What is this New Power? This New Secret of thought-power, without the material organ of thinking? In sound sleep, the normal consciousness, becomes "dead", so to say, but the body lives on, recouping itself and gathering strength for its next effort!

THE FOURTH MILE-STONE IN THE PATH OF YOGA.

"Can this state which naturally occurs, be brought about by conscious efforts?"—this is the question of questions, that agitates his mind. The mind thinks, and thinks, and falls out again, in a fainting fit, when the long-cultivated Faith and Devotion to the *Guru within his heart of hearts*, rises up, and leads the soul once again to the feet of the *smiling Guru*. The Guru's *smile* burns up the *subtle knot* that ties the soul to sense-and-thought-perceptions, and now the novitiate feels a buoyancy of spirit and freedom, which he had never before felt!

"The still small voice within" rises up in musical cadence, and sounds the first note, in *parâ-vâk*, of the *mantra* which, in the open words of *vaikharî*, sounds as follows: *Mûlâdhâraikya-nilaye! Brahma-granthi-vibedinî!*"

This is a Greeting to the *Guru*, who unfastened the *knot* known as *Brahma-granthi*. "O, Thou seated in *Mûlâdhâra*,

that loosened the *knot of Brahmâ*!"—the power and force of Physical Nature's Cosmic Law, that tied my soul (the inner consciousness that discerns things in their true nature, in the light of the Spirit) to sense-and-thought-perceptions, and made me helpless to perceive anything without their aid!". Concerning the use and function of *Brahma-granthi*, the following pathetic appeal of the Statesman-Saint *Tāyumānavar* * to *Devī*, would and should serve as an eye-opener, to all those who cannot perceive it for themselves. Says the Saint in piteous appeal to Devī :—

"பூதமொடு பழகிவளர் இந்திரிய மாம்பேய்கள்
புந்திமுத லான பேய்கள்
போராடு கோபாதி ராக்ஷசப் பேய்கள் என்
போதத்தை யூட ழித்து
வேதனை வளர்த்திடச் சதுர்வேத வஞ்சன்
விதித்தான், இவ்வல்ல லெல்லாம்
வீழும் படிக்கு உனது மௌனமந் திராதிக்ய
வித்தையை யியந்து அருள்வையோ!
நாதவடி வாகிய மஹாமந்த்ர ரூபியே!
நாதாந்த வெட்ட வெளியே!" †

"O, Thou that art of the Form of Mahāmantra ! and
That which transcending, is the Infinite Space Beyond!
The deceitful Brahmā, the master of the four Vedas,
Hath caused me all these woes, destroying my soul-perception
By the hobgoblins of sense-and-thought-perceptions,
That fight with me, like those devils arising out of the Powers of Darkness :
I am helpless and woe-begone : Prithee, teach me
The Secret of Thy thought-and-mind-transcending Science,
And help me get out of the grip of these monsters !"

Such the prayer and supplication of the novitiate at the fourth mile-stone in the Razor-Path of Yoga, wherein he learns to ask for what he really wants from the true *Guru*, whose holy vision has fixed his soul to the one loving thought of realising

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* The Sanskrit form of this name is *Mātṛibhūteśvara.—Ed. L. T.*

† This occurs in *v.* 8 of the மலைவளர் காதலி Section of Tāyumānār's Canticles.—*Ed. L. T.*

his ideal! This is his first step in Initiation, and he who has been duly initiated, thus into the mysteries of the Yoga-path, will feel no difficulty in "investigating the case" of "the Negapatam Yogî", whose body is in a state of sound sleep, preserving itself and being preserved by the *Prâna* within, which has charge of the body, during the "daring plunge" which the Yogin has taken into the *Void*, to reach the other side of the Yawning Gulf, and find his Way Beyond, to the Goal!

This is the only *investigation* that is legitimate and possible: and the way to do it, is to study the state of consciousness by running through the infinite scale of one's own consciousness, until one finds one's way stopped, and the individual consciousness is *attracted* (not distracted) by the Yogin's state of consciousness, under the operating influence of the Divine Law of Attunement, which Nicola Tesla has fully demonstrated and proved, by practical experiments on Mr. Clemens (Mark Twain) and other eminent men. To touch *his body*, or molest it in any other way, is a heinous crime which the guilty must pay dearly for, from birth to birth*! To Western minds, this mode of investigation is impossible, and must prove incomprehensible, for, as *Professor Wodehouse* truly remarks:—

"The Western thinker dare not take the plunge, which Eastern sages have taken with such splendid boldness. Infected by that anthropomorphism, which has crippled all Western religions, he cannot think of consciousness, save in organic creatures, such as animals or men".

Here, I must let Nature drop her veil, which none but She can lift, and She lifts it only to Him who is Her accepted Lover! And the Love She demands, "Oh! How Perfect It is!" Only He can realise, who hath loved Her and Won Her, saying, "I have overcome the World!" *Aum*!

C. V. S.

(To be continued.)

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* Mr. Svāminātha Aiyar is referring, in this sentence, to the Negapatam Yogin.—*Ed. L. T.*

ŚRĪ ŚAṄKARĀCHĀRYA AND THE DATE OF HIS BIRTH.

(Concluded from page 24 of No. 1 Vol. XI.)

7. *Three independent lines of enquiry lead to the same conclusion regarding the year and month of birth*:—It is also stated in the Śaṅkara-Vijayam of Mādhavāchārya, that the Āchārya passed away from this world, after his 32nd year (*vide* śloka quoted below):—

> Evam prakāraiḥ kali-kalmasha-ghnaiḥ
> Śivāvatārasya śubhaiḥ charitraiḥ,
> Dvātrimśat atyujjvala-puṇya-kīrteḥ
> Samāvyatīyuḥ kila Śaṅkarasya.*

If, within a period of 32 years prior to 3927, Kali era, the planetary combinations mentioned by Mādhavāchārya occur in any year, we may safely accept that year as the year of Śaṅkara's birth. The Sun reaches his exaltation only in the month of Medom †, and, so, we may conclude that to be the month of Āchārya's birth. Since the year and the month can be secured in this manner, is there any means of finding out the date of birth and the Ascending Sign?

8. *The significance of the annual Śaṅkarajayanti festival at Śṛiṅgeri.*—Even now, in Śṛiṅgeri and other places, a festival is celebrated, in the month of Medom, under the following astronomi-

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* एवं प्रकारैः कलिकल्मषघ्नैः
शिवावतारस्य शुभैः चरित्रैः ।
द्वात्रिंशदत्युज्ज्वलपुण्यकीर्तेः
समाव्यतीयुः किल शङ्करस्य ॥—*Ed. L. T.*

† This is the Malayāḷam form of the Skt. word 'Mesham'.—*Ed. L. T.*

cal conjunction ‡—the Moon in the constellation § *Ārdrā* (Betelgeuze) $ on the 5th day after the New Moon. This festival is in honour of Šrī Šaṅkarāchārya. From this we infer that he was born under the same conjuction ‡. But the Moon may remain in the constellation § Ārdrā $ on the 4th, 5th, 6th, or 7th day after the New Moon, which phenomenon is however confined to the month of Medom.

9. *Combined evidential value.*—From the Šriṅgeri festival we may gather that the birth of the Guru was on the 5th day after the New Moon, and that the Moon was then in the constellation § Ārdrā $; *Šaṅkaravijayam* tells us that the Sun, Mars, Jupiter and Saturn were occupying exalted positions *. If, within a period of 32 years prior to 3927, Kali era, these combinations ‡ and conditions occur in any year, then, that year may be set down as the year of the Āchārya's birth.

10. *The deduction drawn from the foregoing facts.*—Fortunately, one such year fulfils all the conditions. From the astronomical data thus supplied, the subjoined horoscope of the holy Šaṅkarāchārya is prepared.

11. *The mode of calculation adopted.*—Of the different modes of calculation advocated and resorted to by the different schools

‡ The writer evidently means 'configuration'.—*Ed. L. T.*

§ The writer means the "Nirayana lunar mansion" (='asterism' of 13° 20′ in range) of that name: 'constellation' is rather a misleading word in the present case. Betelguese is a principal star of the constellation Orion and usually identified only with the 'junction-star' of the 'asterism' Višākha (=Ārdrā). It does not correspond to the *nakshatra* (='asterism') itself. Again, the name Ārdrā, as a *tārā*-appellation, is always applied to the 'junction-star' (=yoga-tārā) of the 'asterism' Višākha, and never to any "constellation" (=tārā-samūha). The *nakshatras* of the Hindu *Siddhānta* (=astronomy) are merely names of the specific regions of the moon's path in the heavens, which take their names after the stars or constellations that chance to be caught up within their limits.—*Ed. L. T.*

$ The reader may also be referred to our foot-note * on Ārdrā on p. 263 of Vol. X of the *Light of Truth*.—*Ed. L. T.*

* The writer means that these planets were in their exaltations.—*Ed. L. T.*

of astronomy in India, I have followed the *Parahita* system which has been in vogue in Malabar, since its introduction in 3785, Kali era (*vide* śloka quoted below), because this great man was born in Kālaṭi, 125 years after the introduction, into Malabar, of this astronomical system :—

> Dṛig-vaishamyam abhūt mahasthalamite kalyabdake nischitaḥ,
> samskāro vividho yataḥ parahitam tvekam vinā nasvayam | *

The Ascending Sign being Cancer, the presence of Jupiter in it, makes it also auspicious, and it is also aspected (*vide* śloka in 'Bṛihat-jātaka' beginning with *Tridaśa-trikoṇa*) by the two benefics Mercury and Venus, from the 11th house † (Taurus). The Sun, Mars, Jupiter and Saturn are in their exaltation. Thus, all the astronomical conditions described by Mādhavāchārya in his verse, are fulfilled in this horoscope, and the local legends ‡ also corroborate it to some extent.

HOROSCOPE.

"Śaka year, 728; Vikrama year, 863; A.D., 805; Kali year, 3907; Month, Mesham; date, 18th; day, Monday; time, 17 ghaṭikas, 25 vighatikas (12-58 p.m.) $; 13 ghaṭikas 5 vighaṭikas to sunset; first quarter of the constellation Ārdrā; Vaiśākha, Śuddha, 5th day after New Moon; Ascending Sign, last dreshkāṇa of Cancer; the Moon had entered Ārdrā, 19 vighaṭikas (7 3/5 hrs.) before birth; the fifth day after the New Moon had begun, 10 ghaṭikas and 40 vighaṭikas (=4 hrs. 16 min.) before

* दृग्वैषम्य मभून्महस्थलमिते कल्यब्दके निश्चितः,
संस्करोविविधोयतः परहितं त्वेकं विना नस्वयम् ।—*Ed. L. T.*

† The writer means the eleventh sign from the rising sign. 'House' always refers to the Bhāva or, more strictly, to the Bhāva-madhya, which can only be ascertained after making Bhāva-sphuṭa (="House-Division"). —*Ed. L. T.*

‡ The writer apparently means 'tradition'.—*Ed. L. T.*

$ The writer has obviously presumed the Kālaṭi mean time at sun-rise to be 6-0 A.M., which is not strictly accurate for the year in question.—*Ed. L.T.*

birth. Number of solar days elapsed from the Kali commencement, 1,426,715; 17 Ghaṭikas and 25 Vighaṭikas = 6 hrs. 58 min. §

PLANETARY POSITIONS.

Planets	Signs	Degrees	Minutes.
Sun	0	16	36
Moon	2	6	44¼
Mars	9	29	50
Mercury	1	1	58
Jupiter	3	19	41
Venus	1	29	27
Saturn	6	13	57
Ascending Node	6	7	44
Ascending Sign	3	29	17

C. V. P.

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§ The Horoscope was referred to Mr. L. D. Svāmikkaṇṇu, M.A., LL. B. (Lond.), for his remarks, and he writes: "The problem is interesting. It does *not* work for *expired* or *gata* year Šaka 728 (A.D. 806) or expired Kali-yuga 3907, but it works all right for the *vartiamāna* years, Šaka 728 and Kali-yuga 3907 i.e., A.D. 805. The tithi (Vaišākha-Šuddha-Pañchamī) ended at 7 ghaṭikas, 44 palas, after sun-rise, Trivandrum time (8° N. Lat.), ——I have taken only 2 decimal places, but, in the present case, it is enough,——on Tuesday, 8th April, A.D. 805 (old style). It must have *begun* about the same time on the previous day, *Monday, 7th April*, and was, therefore, the tithi current at 17 ghaṭikas, 25 vighaṭikas, on Monday, 7th April 805 A.D. (old style)".—*Ed. L. T.*

Who is powerful? He who can control his passions. Who is rich? He who is contented with that he has.—*Talmud.*

If a man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of conquerors.—*Dhammapada.*

THE ŠAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Continued from page 29 of this Volume.)

The next speaker was a Vishṇuvite, a High Court Vakil. The president welcomed him especially. In former days, Šaivites and Vishṇuvites had always been sparring. But, now, they had understood that they belonged together, and did agree well together like two good brethren. He was honest enough to ascribe this peace to the influence of Christianity[1]. The advance of Christianity has forced the former enemies to be reconciled with each other for the purpose of defence. The Vishṇuvite spoke on the philosophy of the Bhagavadgīta according to the commentary of Šrī Rāmānuja, the philosopher of the Vishṇuvites. As he had written his lecture in English, but delivered it in Tamiḷ, probably for the sake of the audience, the majority of which did not obviously understand enough English, he was not able to finish his paper, although he had 1½ hours at his disposal. He first compared Šrī Rāmānuja's commentary on the Vedānta-Sūtra, with Šrīkaṇṭha's commentary on the same Sūtras, which is highly esteemed by the Šaiva-Siddhāntists, and maintained, amid the applause of the hearers, that the doctrines of both the philosophers were the same. (I may mention, here, that there exist, on the whole, nine commentaries[2] on the Vedānta Sūtras, of which that of Šrī Šaṅkara, well-known in Europe through Prof. Deussen, takes rather a particular position, and can hardly be considered as a right interpretation of the Sūtras[3]).

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[1] This is news to us; but we were not present at the lecture at the time.—*Ed. L. T.*

[2] As a matter of fact, there are more than twice that number.—*Ed. L. T.*

[3] The *real* position of Šaṅkara is nothing else than *āgamāntic*, but it has been a great deal travestied by later indigenous commentators and interpreters. The late Mr. M. N. Dvivedi has correctly set out the *hṛidaya* of Šaṅkara, in his truly valuable production, "Monism or

The speaker said, the Vedānta Sūtras were neither Šaivite nor Vishṇuvite, but both Šaivite and Vishṇuvite. That was also the case concerning the Bhagavadgīta. The difference between Šaivites and Vishṇuvites was, after all, only this, that the Šaivites called the Supreme God Šiva, and His Šakti, Vishṇu, while the Vishṇuvites did contrariwise. On this I would make the note that I have not found in any of the Tamiḷ Šaiva-Siddhānta works I read, the Šakti of Šiva, called Vishṇu, but rather that Vishṇu is reckoned among the souls. In how far the Šanskrit literature justifies the assertion of the lecturer, I am not in a position to judge[4]. Because of the shortness of time, or rather because of his over-diffuseness, the speaker did not give us an account of the philosophy of the

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Advaitism ?—An Introduction to the Advaita Philosophy" (Bombay, 1889, pp. 104). Regarding this *savant*, Sir E. Arnold wrote in his "India Revisited", "Neither does Poona nor Bombay contain any Šāstrī with clearer conclusions on Hindu Theology and Philosophy, better command of lucid language, or ideas more enlightened and profound, than Mr. Manilal Nabhubhai Dvivedi, Professor of Sanskrit in the Sāmaldas College here (Bhavanagar—*Ed. L. T.*), whose book just published on the Rāja-Yoga ought to become widely known in Europe, and to converse with whom has been a real privilege". Our friend, Mr. Schomerus, will do well to read all the publications of Mr. Dvivedi, who was considered a stout Šāṅkarin, and dismiss from his mind the hare-brained expositions of Šaṅkara's philosophy, with which he may hitherto have been familiar. And it may also be here indicated that Col. G. A. Jacob (*apud* his edition of the Vedānta-Sāra, Nirṇayasāgar Press, Bombay) rightly takes exception not only to Dr. G. Thibaut's translation of Šaṅkara's *Šārīraka-Bhāshya*, but also to his presentation of Šaṅkara's teaching.—*Ed. L. T.*

[4] The writer is referred to Šiva-Mahā-Purāṇa, Kailāsa-samhitā, chapter x, (Calcutta edition); the same Purāṇa, Vāyavīya-samhitā, Pūrvārdha, chapter xxviii, (Calcutta edition); Kāṭhakopanishat, iii, 9; Ṛig-Veda-Samhitā, I, xxii, 20, etc., etc. Mr. Schomerus will do well to remember that the basis of the Šaiva-Siddhānta (= Āgamānta) is Sanskrit, without a grounding in which it will be dangerous to dogmatise. —*Ed. L. T.*

Bhagavadgītā [5]. I feel therefore, no necessity to give an outline of the philosophy of the Bhagavadgīta here, and to express an opinion as to whether this philosophy is indeed identical with the Śaiva-Siddhānta philosophy or not.

After this speech there was a pause of an hour. We went home, and excused ourselves from hearing the other lectures of the day. I can, therefore, report about the second part of the second day, only from hearsay. According to my authority, the first speaker, who had to speak about the worship of God, spoke chiefly against atheism. Europe was really the land of atheism, but nowadays there were, also, in India many atheists, at least, atheists in action. The true perception of God was in Hinduism. It was true that many called Hinduism foolishness, but they did so, only because they did not grasp the wisdom of it.

The train of thoughts of the lecture on the social aspects of the Śaiva-Siddhānta, delivered by the Secretary, was, according to my informer, the following. God is Love. Therefore, it was our duty to show love. The Śaiva-Siddhānta was the religion of Love. The difference of castes was against the Śaiva-Siddhānta, and had, therefore, to be removed. Upon that, the President is stated to have said that it was true the caste-system was contrary to the teaching of the Śaiva-Siddhānta, but the caste spirit was still ruling only too strongly over the inner mind of the people, to be given up at once. They would risk that, but their wives would not give them food. It was necessary to proceed slowly. By admitting all castes, the Conference was working for the removal of caste.

Since my informant also had not heard the last paper on the "Knowledge of Self," I am sorry I cannot report anything about it. Likewise I must pass over in silence the first address

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[5] Mr. A. V. Gopālachāriyār, M.A., B.L., who is the speaker referred to by Mr. Schomerus, has since published the lecture in book-form in English, entitled the "Philosophy of the Gītā, as expounded by Śri-Rāmānujāchārya". It is excellent reading and eminently clear.—*Ed. L. T.*

of the third day about Truth, as we, for fear of finding no seats, appeard only at 12 o'clock.

The second paper of the third day was on "the Nature of Salvation." The lecturer, closely in accordance with the sources, first described the many stages, which souls have to pass through, to reach Salvation and, then, the entity of the state of Salvation. Though the subject of this paper is certainly exeedingly interesting, I must, on account of space, refrain from giving the contents, since it is impossible to give them in short, and must hold out to the readers hopes for the future. I may only say that the ladder has an almost endless number of rungs, and that Salvation consists in union with Śiva, which puts an end to the individuality of the Soul, but not to the existence of the Soul in itself[6].

The third speaker of this day was a young Sannyāsī, arranged in a saffron-coloured penitential garment, and wearing golden spectacles. His theme was "Siddhānta, and its relation to the mercy of the Living Beings."[7] He exhorted his hearers to lead a life of Love and especially to abstain from killing, and eating the flesh of animals.

The next paper again was on a philosophical subject, namely, "the Individual Soul." The speaker reasoned from the doctrine of the Śaiva-Siddhānta (as contrasted with the doctrine of Śaṅkara's Vedānta[8]) that the soul is not identical with God, but exists along with God. He described the soul

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[6] What Mr. Schomerus obviously means to say is this: In the state of salvation, the intrinsic individuality of the Soul is not lost, but only its sense of differentiation from God.—*Ed. L. T.*

[7] The writer evidently means to say 'compassion for living beings'.—*Ed. L. T.*

[8] The writer may, with greater appropriateness and truth, write 'as contrasted with the *pseudo-Śānkaric Vedānta* of word-bandying controversialists', since Appaya-dikshit's allegiance to Śaṅkara's doctrine, is alone enough to show that, in his mystic teachings, Śaṅkara did not swerve, by so much as even a hair's breadth, from those of the Āgamānta.—*Ed. L.T.*

as the small intelligence, in comparison with the great intelligence of God, as if instructed perceiving intelligence, in contradistinction to the instructing intelligence of God; he explained that the soul could not stand by itself, but must necessarily lean upon something,—either upon God or upon the Malam (evil)—and that the soul assumed the nature of that to which it attached itself. Primordially[9], the soul existed leaning upon the Malam, which is co-existing with the soul, as the husk with the rice-grain. This was the Kevala state, which resembled a dark night, in which the soul could neither know nor do anything. From this state the soul was, though the Śiva's Śakti, transferred to the so-called Śakala state, which resembled a night lighted a little by a light, by Śiva causing the world, with all its bodies, to evolve from the Māyā, the primal matter, and placing the soul, in this world, and endowing it with organs and faculties. The manner in which the soul uses these organs, and obtains through them a certain, but imperfect, knowledge, was shown in detail. In this Śakala state, the soul has to remain, until it has worked its way up to the above-mentioned indifference to the good and bad Karma[10], and, thus, can enter the so-called Śuddha state, which resembles the day, and in which the special Salvation is prepared, *i. e.*, in which the threefold Malam,—Āṇava-malam (the original evil), Karma-malam and Māyā-malam (matter)—is neutralized, and the union with Śiva is accomplished.

After this paper, we had a little time to rest our minds. Then followed, by way of change again, an English paper on

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[9] Or, previous to *Prapañcha-sṛishṭi*, and subsequent to *Prapañcha-praḷaya*. For a good summary of the Āgamic teaching regarding the original condition of the soul, that is, its condition previous to St. John's "In the beginning" (St. John, I, 1), Mr. Schomerus may be referred to the *Śiva-Mahā-Purāṇa*, Kailāsa-samhitā, Chap. X, (Calcutta Edition) *passim*. His account cannot be said to be quite true to the Āgamic teaching.—*Ed. L. T.*

[10] See foot-note 2 on page 28 of this Volume.—*Ed. L. T.*

'The Work Before Us.' The chief need was to foster religious life; however, the social and economic reform-work was not to be considered less important. Caste was to be abolished. It was a shame for the Indian nation that drunkenness and other vices, were not held to be humiliating, while breach of caste was regarded an inexpiable crime. Instead of diminishing, the differences of caste were increasing. As to the religious problem, they had to be thankful to the British Government, for perfect tolerance. It was, indeed, to be considered a divine benefit, that India was under the British rule (loud cheers). Religious education which had formerly been to the forefront, was now much neglected. The priests were content to ring the bell, and to perform the other ceremonies, but did not even understand the meaning of the ceremonies. The Purāṇas were often misunderstood. The lower castes were altogether left without religious influence. The speaker recommended religious addresses at Hindu festivals, religious instruction in the schools, frequent lectures, opening of schools for the religious education of the young, giving up of caste, the combating of superstition and a demanding from government that the certificates of marriage etc., given by their priests, be recognised in the same way, as those given by Christian pastors.

(To be continued.)

H. W. S.

The Sanskrit language is the language of the pure undefiled voice of Nature. Hence it is called "the language of the gods", who are representatives of Nature's Attributes. These Attributes are blendings of Forces. Each Force has a name (sound), a form and a quality. It is a common belief among the Hindus that Sanskrit characters were born with the Creation, and are Entities in Nature or form-expressions of Her Forces. They are eternal and indestructible *Akshavas* as characters are called. The vowels are masculine forces, while the consonants are feminine—Sachchidānanda Svāmin in the *Hindu Spiritual Magazine*.

NAMMĀḶVĀR'S TIRU-VIRUTTAM.

(Continued from page 86 of No. 2, Vol. XI.)

VI. (1) Pope's *Essay on Man*, (2) *India in Greece* by Poçocke, (3) Emile Burnouf's "Science of Religions" ("written," as the Cambridge Professor E. J. Rapson says in his recommendatory preface prefixed to the work, "with the object of proving that Christianity is essentially an Aryan Religion", "such an attitude" being rendered "possible at the present day" by "the revelations of comparative philology" which have made Burnouf "deeply impressed with the supreme importance of these discourses"), (4) Barrow's *History* of the World's Parliament of Religions (Chicago, 1893), (5) Dr. Hunter's *History* of the British Empire (where he confesses that religion and philosophy are India's contributions to the knowledge-fund of the world), (6) M. Barth's *Indian Religions* (where he admires our faith in Divine Inspiration and Incarnation), (7) Dr. George Thibaut's Introduction to his English Translation (in "the Sacred Books of the East" series) of Śaṅkarāchārya's Commentary on the *Vedānta-Sūtras*, (8) Cardinal Newman's confession that the Doctrine of the Incarnation is Indian, the Rev. Dr. William Miller's confession of the Christendom's Need of the Indian ideal, and a host of similar authorities, will justify my appropriating also, to the holy work I now present to the English-reading public, the praise contained in the following lines:—

"Still green with bays each ancient altar stands,
Above the reach of sacrilegious hands;
Secure from flames*, from envy's fiercer rage,
Destructive war, and all-involving age!

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* *Vide* Jacolliot's warning against Hindus' suffering their Holy Books to fall into the hands of Jesuit missionaries.

See from each clime the learn'd their incense bring!
Here in all tongues consenting pæans ring!
In praise so just, let every voice be joined,
And fill the gen'ral chorus of mankind!
Hail bards triumphant! born in happier days,
Immortal heirs of universal praise!
Whose honours with increases of ages grow,
As streams roll down enlarging as they flow;
Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found!
O may some spark of your celestial fire,
The least, the meanest, of your sons inspire
(That on weak wings from far pursues your flights,
Glows while he reads, but trembles as he writes,)
To teach vain wits a science little known,
To admire superior sense and doubt their own!"

—Pope's *Essay on Criticism.*

VII. "I do not know of any country where people are more naturally interested in religious subjects or where there is a keener pleasure taken in discussions on philosophy and religious belief. It springs, I believe, from the naturally religious character of the people of India...it would be well.. if for a time there could be a truce to religious disputations, if our attention could be directed more earnestly to those great and important moral truths and moral ideas of life and character upon which we are all agreed. We may differ here with regard to questions of Theology, but we do not differ upon the Supreme greatness of love, we do not differ upon the value of unselfishness"—*The Hindu,* Madras, October 14, 1901, p. 3, col. 4.—Speech of the Lord Bishop of Madras. Yet, it is strange that it is this Bishop's Church that (if I mistake not,) haughtily declined even "for a time" to grant the "truce" here recommended, and to take part in the World's Parliament of Religions held at Chicago in 1893, the aim of which was formulated by its President in nearly the same terms as are employed in the following extract:—

"Professor Silvanus Thompson ranks among the greatest

half-dozen men of science in Britain. This is what he said at the recent Peace Conference in Glasgow:—

'We are here to discuss peace as it was indicated in the Sermon on the Mount. But in the newspapers and on platforms, and even in the pulpit, we have read and heard a most amazing inversion of all that we hold most dear in the teaching of Christianity. I would suggest a new series of beatitudes—Blessed are the avaricious, blessed are the war-makers, hate your enemies, etc., but the sentiment which animated such a series of beatitudes can go no further with the Sermon on the Mount. The very Fatherhood of God prohibits the blasphemy of adding "That ye may be the children of your Father Which is in Heaven". The new Gospel is "Thou mayest kill, thou mayest steal, thou mayest bear false witness, if only it is done in sufficiently large numbers, collectively as a nation, as a portion of organised society? How can the doctrine be right that a nation, a number of individuals, may do what nations agree in forbidding to one individual".—*The Hindu*, Madras, Oct. 14, 1901, p. 4, col. 4.

VIII. Dr. Adam Clarke, the Bible-Commentator (already referred to, see *ante*, p. 83, foot-note **), in his introduction to the Songs of Solomon, remarks as follows:—

"...I received from India a part of the *Gīta-Govinda* or *Songs of Jaya-deva*...the finest lyric-poet of India,...written professedly to celebrate the loves of Kṛishṇa and Rādhā, or the *reciprocal attraction between the divine goodness and the human soul*. The author leaves us in no doubt concerning the *design* of this little *pastoral drama;* for in the conclusion he thus speaks: "'Whatever is delightful in the modes of music, *whatever* is divine in Meditations on Vishṇu, whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry; all that let the happy and wise learn from the Songs of Jaya-deva, whose soul is united with the foot of *Nārāyāṇa*'. Vishṇu and Nārāyaṇa are the epithets of Kṛishṇa, or the Supreme incarnated God of the Hindus. I found the general phraseology

of this work and its imagery as well as its *subject*, to correspond so much with those of the *Canticles*, that in the short notes which I wrote on this book in 1798, I proposed the illustration of many of its passages from the *Gīta Govinda*; and was pleased to find, several years after, that my view of the subject had been confirmed by that encyclopædia of learning and science, *Dr. Mason Good*, who, in his translation of the *Song of Songs*, with *critical notes* published 1803, 8vo.; has illustrated many passages from the *Gīta-Govinda*."

"After having made a selection from this ancient poet for the illustration of the *Canticles*, I changed in some measure my purpose, and determined to give the whole work and leave it to my readers to apply those passages which they might think best calculated to throw light upon a book which professedly has the *wisest of men* for its *author*, and according to the opinion of many, the most *important doctrines* of the Christian religion for its *subject*".

After annexing the whole poem, Dr. Clarke adds:—"I have now placed before my readers this extraordinary poem, which I believe will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced, either by the ancients or moderns. The poem is confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; and is capable of a very extended comment, to illustrate its phraseology...

"But the chief design of its introduction here is to illustrate the phraseology of the Song of Songs. The most superficial cannot but be struck with the similarity of the language of the metaphors and imagery. There are few turns of thought in the *Song of Songs* that may not find a parallel in the *Gīta-Govinda*; and even the strongly impassioned language of Solomon may be everywhere supported by that of *Jayadeva* and *vice-versâ*".

The following is a further extract from Dr. Clarke's Introduction to the Songs of Solomon:—

"I have thus placed within the reach of all my readers three *especial helps* towards a good understanding of this book: 1. The ancient English Translation, with its curious *dramatis personæ*. 2. The *Gīta-Govinda*, a most curious poem of the spiritual and allegorical kind. 3. The *Chaldee Targum*, the oldest comment on this song.

IX. "Sufy: a term for the erotic and pantheistic school, borrowed apparently from the Greek *Sophia* (see Chap. ii. Book III *ad. fin.*) Their idioms are taken from the expressions of earthly lovers; these ranking next in vehemence of feeling to that with which they held themselves possessed. The Song of Solomon is a standard work with this school. Hence it is that books are devoted (as that above) to developing, and of course limiting, the analogy. The author (of 'Sufy idioms') was Abdorazạk of Kash, who wrote in the reign of Abū Saāid, of the first Mogul dynasty; reign 1316-1335".—Note 41, p. 20, Introd. to the Akhlāk-i-Jalaly, translated by W. F. Thompson Esq., of the Bengal Civil Service, [London: W. H. Allen & Co., Leadenhall Street, 1839.]

X. The Saiva Saint—Māṇikka Vāchakar's "Tiru-chchiṟṟam-bala-kkovaiyār" (which has been commented on by Tol-per-āširiyar), is an erotic poem somewhat similar to the Tiru-viruttam.

XI. Erotic Poems Sacred, sanctify souls' love,
Transferring it from earthly things to God and His.
Without instilling *fear* as by the Law is done,
They souls convert by *pleasing* them, as mothers heal
Their froward children by drugs giv'n in sweetmeats mixt.
We're thus—"for one restraint, lords of the world besides", (Milton's *Par. Lost*, Bk. 1, para. 2.)
Enjoy'ng "the glorious liberty of God's children"! (Luther ?)

XII. Tamed elephants are sent for catching el'phants wild;
So, our ripe Seer is sent to bring strayed souls to God.

XIII. Be'ng in devotion's nectar-ocean dipped,
Our Seer and his kin are named "The Dipped" (=Āḻvārs).

XIV. Unlike most Saṃskṛit Seers, our Seer and his kin,
Made Seers, by *Grace*, not *works*, sang not for *some* but *all*.

XV. Unlike e'en other Drāviḍ Seers—akin to him,
Our Seer, by Grace, was sent from his *nativity*,
And, hence, tow'rs over all the rest, as Seer-in-chief,
As th' Sum Unique—'tween th' Stars who, 'fore and after, rose!

XVI. The Lord's Feet—placed in Temples on His Dev'tees' heads,
Have, after our Seer, been named "Śaṭha-kopa", (=His name No. 4. See *ante*, p. 1.)
While our Seer's own feet have been named Rāmānuja.

XVII. (1) The Saṃ-skṛit Veds, for th' most part, on
The Lord's Supremest Man'festation dwell;
(2) Pañch'-rātra dwells on the' Man'festation op'rative;
(3) It'-hāsa, on th' Distinctive Man'festation 's bent;
(4) On the Pervasive Man'festation Smṛitis rest;
(5) The Man'festation Worshippable, our Seer hymns.

[For standard definitions of these Manifestations, *vide* Introduction 1 to my English translation of our Śrī-Vachaṇa-Bhūshaṇa or "Good-Word Jewel"—which Dr. Miller sent to the World's Parliament of Religions held at Chicago in 1893.]*

"(1) What fruit yields meditation in the Golden Age;
(2) What fruit, in th' Silver Age, from Sacrifice is gained;
(3) What fruit, in th' Brazen Age, from Temple-Worship springs;

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* See the *Artha-Pañchaka* by A. Govindadāchārya Svāmī in the Journal of the Royal Asiatic Society for July 1910. [This was sent to us by the author recently, and awaits our early review.—*Ed. L. T.*]

(4) *That* fruit, in th' Iron Age, from hymning God 's derived."

Our Seer's disciples, hence, follow'ng Madhur'-Kavi, [See *post*.]
The first in this disciple-line, hymn relish most ;
And holier hymns than our Seer's the world hath not,
Whether it weighs (1) his *life's*, (2) his *song's*, or (3) his *Lord's* charms.
"Inferior far, e'en Upanishad (Saṃ-skṛit) is
To *that* nectar that's called 'Kṛishṇa's Biography."
This heard, ..., hearts melt, eyes shed joy-tears, hair stands on end.
Up'nishad Saṃ-skṛit can't, with *such* pow'r, souls affect!"
Although, by parting now and then,
Kṛishṇa makes His lovers weep too,
This but augments their after-joy,
As hunger makes souls *relish* food. (*Vide* the Text: "Nāhaṃ tu sakhyo!" etc.—Bhāgavata, Bk. X, Ch. 32, *verse* 21.)
The pow'r of Kṛishṇa's story, th' Bhāgavat thus shows:
To (1) *love God* and (2) loathe worldliness, is Bhāg'vat's fruit. (*Vide* the texts: "Bhakti-virakti, Bhāgavatena"; (2) "Parmātmani yo rakto, virakto 'paramātmani," etc.)
E'en Barth, in "Indian Religions", this records:
More melting than e'en th' Bhāg'vat is our Seer's Song.
"Saṃ-skrit's the most *majestic*, while
Tamiḻ 's the most *harmonious*, tongue",
Said the Rev'rend scholar—Percival.

(*To be continued.*)

A. G.

आदर्शे मलरहिते यद्वद्वदनं विभाति तद्वदयम् ।
शिवशक्तिपातविमले धीतत्त्वे भाति भारूपः ॥

—Abhinavagupta's *Paramārthasāra*.

VĪRAŚAIVISM, A PHASE OF THE ĀGAMĀNTA.

(Continued from page 54 of No. 2, Vol. XI.)

I told you a little previously that Vīraśaivism is a specialization of the yoga-pāda of the Divyāgamas, but you must not infer therefrom that no provision is made therein, for disciplines corresponding to the other pādas. As a matter of fact, the charyā, kriyā and jñāna-pādas of the Divyāgamas, find their most authentic emphasis in Vīraśaivic mysticism, but all those disciplines are steadied and based on the major discipline of the yoga-pāda. In other words, we have in Vīraśaivism, yoga-charyā, yoga-kriyā, yoga-yoga and yoga-jñāna, the last imperceptibly shading off into real Samyak-darśanam, Śiva-sāyujya or "Fellowship of the Lord" *. The truths of the yoga-pāda of the Divyāgamas are elaborated with an unmistakable profundity and thoroughness, not only with reference to subjective Illumination and *antaraṅga-vṛittis*, but, what is most important and the most distinguishing trait of Vīraśaivism, also with reference to objective conduct and attitude towards men and things, or, as we might say, to *bahiraṅga-vyāpāra*. The subjective culture of the soul proceeds *pari passu* with the objective training of the attitude of the vyāvahāric man towards the Lord's prapañcha, including animate and the rest. The *Spanda*, *Pratyabhijñā* and *Paramārthavāda* cults of the Northern Māheśvaras, who constitute a most influential branch of the followers of the Āgamānta, have also laid the greatest emphasis on the subjective culture of the soul, the aparoksha-jñāna of the Lord and Śiva-sāyujya whilst in the flesh, but their mode of elaboration of the yoga-pādic teachings of the Divyāgamas, reminds us strongly of the *daśa-kāryāṇi*, so well treated of in the Tamil āgamāntic works, Tattvaprakāśam (an adaptation from

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* The expression is used in the technical sense of the Christian mystics, and means "intimate and indistinguishable union with God".

a Sanskrit work of that name) and the துகளறுபோதம்*. Yet, the Pratyabhijñā-Māhešvaras are not by any means to be regarded as blind to the value of the charyā, kriyā and jñāna -pādas of the Divyāgamas, for they are no less emphatic in recognising their relative importance in the culture of the soul, and have, in fact, gone even further than the God-taught Apostles of Vīra-šaivism, in making provision for these three other pādas of the Divya-āgamas, in the yoga-pādic discipline itself. The Apostles of the Spanda mysticism of Kashmir are, as you know, avowed Āgamāntins, and their *Spanda-pradīpikā* quotes *inter alia* from two Upāgamas of the Pāramešvara, the Mātaṅga-tantra and the Paushkara, to vindicate its teachings †. As Dr. Barnett of the British Museum has recently pointed out in a lecture ‡, the Spanda and Pratyabhijñā mysticisms of Kashmir are so closely related to the Šivādvaita-Siddhānta of the South that their Āgamic kinship cannot for a moment be kept out of our minds §.

The philosophy at the back of the Vīrašaiva mysticism, is nothing else than the Šivādvaita-Siddhānta, which is the glory and pride of the Vaidika-mahā-pāšupatas, as can be easily seen

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* The daša-kāryāṇi (=" the ten spiritual triumphs") forms the special theme of portions of the Sūkshmāgama. There is a Sanskrit manuscript of the name of *Dašakāryāṇi* in the Adyar Library, Madras, and Dr. F. Otto Schrader informs me that it is 'in the Telugu character, a little worm-eaten, but on the whole good'. There are two works in Tamil, of the same name.

† Cf., the Spandapradīpikā of Utpalāchārya, a commentary on the Spandakārikā of Bhaṭṭa Kallaṭa, edited by Paṇḍit Vāman Šāstrī Islampurkar of Bombay, Benares, 1898, pp. 28 and 3.

‡ The lecture has since been published in this Journal (pp. 62-64 and 101-103 *q. v.*)

§ For further remarks on this point, the reader may be referred to my article, "An European Orientalist on the Āgamānta", in Vol. X, No. 12, of this Journal.

from a close study of the Śrīkara bhāshya * on the Brahma-sūtras, the well-known Śrikaṇṭha-bhāshya, the Kriyā-sāra, the Šivādvaitamanjarī of Svaprabhānanda-šivāchārya, the Šaiva-siddhānta-dīpikā of Šambhu-deva, and the Siddhānta-Šikhāmaṇi of Reṇukachārya-šiva-yogī †. This Reṇukāchārya is different from the Reṇuka ‡ who taught Agastya, and helped Vibhīshaṇa in carrying out the Šiva-liṅga-pratisṭhā which Rāvaṇa, the great Šiva-bhakta, had commenced. The mysticism, on the other hand, of Vīrašaivism, that gives expression to the Šivād-vaita-siddhānta philosophy, that weaves the truths of that philosophy into the code of spiritual discipline prescribed for the subjective Illumination of the soul, that, in fact, makes of that philosophy a genuine and substantial basis for the liṅgāṅga-sāmarasya or the "at-one-ment of God and the soul", to use a term of Vīrašaiva mysticism, is all its own. The bulk of the Divyāgamas that I had opportunities of reading, in one con-nexion or another, have special or mixed paṭalas, in which the characteristic discipline of the Vīrašaiva soul-culture, is detailed in all clearness, earnestness and grace. And as the Siddhānta-Šikhāmaṇi says:

वेदसिद्धान्तयोः ऐक्यं एकार्थप्रतिपादनात् ।
प्रामाण्यं सदृशं ज्ञेयं पंडितैः एतयोः सदा ॥
सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टं उत्तरे भागे वीरशैवमतं परम् ॥

Thus you will see, from this statement of Reṇuka-šiva-yogī, that each Divyāgama has to be divided into an Old Testament

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* This is the classical Liṅgāyita-Bhāshya in Sanskrit on the Brahma-sūtras. It was printed in part in Kanarese at Secunderabad in 1893, and a Devanāgarī *editio princeps* of the same Bhāshya was also contemplated in 1901 by Mukunda Šāstrī Aḍakar, under the patronage of Govinda Dās (See p. 11 of the bhūmikā to Vijñānabhikshu's Brahma-sūtra-bhāshya, Benares.).

† Or simply, Šiva-yogī, Šiva-yogi-rāṭ or Šiva-yogīšvara.

‡ Also known as Reṇukāgaṇešvara or Revaṇasiddhešvara.

(=pūrva-višesha-vibhāga) and a New Testament (=uttara-višesha-vibhāga *), the former being devoted to the Šuddha-šaivam and the latter to the Vīrašaivam †. This amounts to the same thing as saying that the Vīrašaiva mysticism builds on that of the Šuddha-šaivam, and perfects it, by adorning it with a cupola of its own, gemmed with all the iridescent brilliants, which the yoga-pāda of the Divyāgamas is capable of yielding to the true searcher after God. You will remember the reference to the *Vīrašaiva-viraktas*, in the uttarārdha of the Kāmika, I mean in the Upāgama of the Kāmika, named the *Uttara-kāmika* ‡, in connexion with the episode relative to Ajāmiḷa and his wife, and the robber-in-chief, Mitragupta. The whole of the *Yogaja* expatiates on the Vīrašaiva mysticism, wherever and whenever there is an opportunity. The *Sūkshmāgama*, which is so little known or studied in these parts, refers to and explains Vīrašaivic mysticism, over and over again. The Vīra-šaiva-Pañchāchārya-pañchamotpatti is fully dealt with in a portion of the *Suprabodhāgama*, as well as in the *Svāyambhu-vāgama*, and the *Pāšupata-tantra* of the Vīrāgama. *Vijayā-gama*, and the *Vīrāgama*, more especially the Upāgama thereof named the *Vīratantra*, are full of Vīrašaiva mysticism. I need

* Cf., for instance, the names *Uttara*-kāmika, *Uttara*-nišvāsa, *Uttara*-raurava, *Uttara*-makuṭa, *Uttara*-lalita, *Uttara*-vātūla, etc., etc.

† The entire body of the Agamic Canon comprising the twenty-eight Divyāgamas, is, according to another classification, divided as a whole into a pūrva-vibhāga and an uttara-vibhāga, a Šaivic section and a Raudric section, or an Old Testament and a New Testament. This division is characteristic and significant in that the dominant note of the Old Testament is Pratyabhijñā mysticism and Šuddha-šaivism, while that of the New Testament is Vīrašaivism. But none of the twenty-eight Divyāgamas can, as an organic whole, be said to exclusively advocate any single phase of Šaivic mysticism, though all of them are solely and profoundly inspired by the Šivādvaitasiddhānta philosophy, Paramārtha-vāda, or the teaching about subjective Illumination, known as the Āgamānta.

‡ This is so far known only in manuscripts of which there are five in the Adyar Library.

not stop to name the *Makuṭāgama*, the *Chandrajñānāgama*, the *Šāntāgama* and the *Pārameśvarāgama*, since they are only too well-known as being specially devoted to an exposition of the mystic discipline inculcated by the Vīra-māheśvaras. Lastly, I will mention that mystic gem, the *Vātulāgama*, of which the whole of the Upāgama, *Uttara-vātuḷa*, is a magnificent *exposé* of the mysticism of the Vīrašaivaites. Probably, most of you may know, by name at any rate, the *Anubhava-sūtra* of the Uttara-vātuḷāgama ¶, in which the shatsthala-discipline finds its best elaboration. The discussion between Dharmaputra and Bhīshma in the Anušasanaparvan of the Mahābhārat $, and the various purāṇas such as the Laiṅga, Šaiva, Āditya, Škānda especially the Šaṅkara-samhitā) and others, and exegetical works like Šiva-rahasya and the rest, will be enough to show that the mysticism of the Vīrašaivaites, has won the regard and admiration of our early spiritual teachers and guides. I am not going to labour my exposition with any allusion to the recent epigraphical researches, with the object of placing before you lines of historical evidence *re* the ancient origins and bearings of Vīrašaivism. The curious may be referred to the volumes of the *Epigraphica Carnatica* issued by the Mysore Government, and other kindred records published by Messrs. Sewell, Fleet, Mackenzie and other archæologists and palæographists.

The indigenous tradition among the Vīrašaivas, calls their system of faith '*anādi*', that is to say, avers that its truths have existed from the foundations of the world. The primeval sthāvara-liṅga form of worship is said to be due to Kašyapa, Attri, Bharadvāja, Gautama and Vasishṭha, and the jaṅgama-liṅga form of worship that supplanted it later, to Revaṇārādhya, Maruḷārādhya, Ekorāmārādhya, Paṇḍitārādhya and Višvārādhya, and their followers and successors, Makhāri, Kālāri, Purāri, Smarāri and Vedāri. The Vīrašaivas also say that, according to the sthāvaraliṅga form of worship,

¶ Also known as *Vātulottara-tantra*.

$ *Apud* Anušāsana Parvan, Chap. xxii, *passim*.

which they call prākṛit, man can attain *Mukti* only after three births, which *Mukti* I take to signify *krama-Mukti*, by means of the Charyā, Kriyā and Yoga, the last straightway landing him in Jñānam or Šiva-sāyujya. But the jaṅgama-liṅga form of worship, which is aprākṛit, is said to secure *Mukti* for man with the present birth alone, and no further need to wander along the wearisome race-course of metempsychosis.

The riddle-loving Hindu Mind has the inveterate habit of clothing serious truths under puzzling allegories, and what is, at first sight, apparently repellant, sectarian and intolerantly dogmatic, proves, on close, thoughtful and sympathetic examination, to contain sterling truths. The true meaning, therefore, of the Vīrašaiva tradition is that the Ādi-šaivas who were the decendants of the Ṛishis like Kašyapa and others, slid away from the true aim of the temple-worship or objective, worship, which is Ātma-pūrāṇam, Ātma-daršanam and Šiva-daršanam, whilst in the flesh, entered on the never-ending path of pravṛitti, by worshipping Prakṛiti and Her modifications and evolutions, and thereby became *prākṛitic* or wordly. The Pañchāchāryas like Reṇuka, Dāruka and others, were Apostles of God, who, with the beaming sense of the Divine commission filling their souls, introduced the shaṭ-sthala-discipline as a safeguard against prākṛitic tendencies and spiritual backslidings, and preached that Mukti within the span of the present life, was an assured fact, should one choose to conform, in all sincerity, to that discipline. And yet, the acts of the Lord Allama in the Prabhu-liṅga-līlā, and the sacred doings recorded in the Basavešvara-purāṇa and the Channa-basavešvara-purāṇa, show clearly that the work of the Pañchā-chāryas needed occsional stimulus from positive Divine interference, and later saints, to keep the purity of the Vīrašaiva faith from outside tainting, and the Vīrašaivas from becoming prākṛitic or lovers of the nāma-rūpa-prapañcha.

The Pañchāchāryas, I mean the Mūlāchāryas, are said to be *Paramešvaramukhodbhava*, that is to say, born of the

pañcha-mukhas of the Lord, Sadyojāta, Vāmadeva, Aghora, Tatpurusha and Išāna. Their successors are regarded as *Pañchavaktragaṇādhīšvarodbhava*. It is also usual to say that both the Mūla- and the Upa- Āchāryas were the incarnations of the Lord's *pramatha-gaṇa* or "chosen band of eternal *bhaktas*", who are free from every taint of *prakṛiti* or "corruption". The Vīrašaivas believe that the Mūlāchāryas appear from age to age for the sake of dharma-samsthāpana, while the Upāchāryas and special saints, who are an *amša* of the pramatha-gaṇa, though appearing in the same manner, do so, not only for dharma-samsthāpana, but also for dharma-samrakshaṇa or restoring the purity of the Vīrašaivic faith, whenever vicious practices and ideals, tend to choke or poison its free and proper growth. I must not omit to bring to your notice, in this connexion, that the names of the Mūlāchāryas as given in the 9th Paṭala of the Svāyambhuva Āgama are not the same as those furnished by the Suprabodha Āgama. The Svāyambhuva Āgama mentions Ghaṇṭa-karṇa, Gaja-karṇa, Reṇuka, Dāruka and Višva-karṇa, as the Mūlāchāryas of the Vīrašaiva faith, and also adds that these Apostles of God appear from yuga to yuga, assuming different names. But the Suprabodha-Āgama calls the Mūlāchāryas as Ekorāmārādhya, Paṇḍitārādhya, Revaṇārādhya, Maruḷārādhya and Višvārādhya, and the Pāšupata-tantra of the Vīra Āgama supports this list. If the account of the Svāyambhuva Āgama is to be taken as our sole authority, the Mūlāchāryas mentioned by the Suprabodha Āgama will only have to be regarded as the powerful successors of the real Mūlāchāryas*. The Mūlāchāryas are usually credited with founding the Vīrašaiva faith, but we must understand such opinions only in a figurative sense, for, in the accredited Divyāgamas, which are *apaurusheya* ‡ as much

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* Or, perhaps, as the identical Mūlāchāryas contemplated by the Svāyambhuva Āgama, but with a different set of names necessitated by the *yuga-bheda* or *kalpa-bheda*.

‡ Cf., Kriyā-sāra, upodghātaprakaraṇa, *v.* 23:

आगमानां अशेषाणां उपदेष्टा महेश्वरः ।
वेदानां अपि नैतेषु युक्तः प्रामाण्यसंशयः ॥

as the Vedas, the dogmatics of Vīrašaivism find, as already remarked, a detailed exposition, with quite the warmest approbation. Hence, we should say that the Vīra-māhešvara mysticism is God-taught, and chronologically as old as the other phases of Āgamic persuasion. The Vīra-simhāsanas or ecclesiastical sees founded by those five Mūlāchāryas, are known as those of Rambhāpurī (in the Mysore Province), Šrī-Šaila (in the Kurnool Dt.), Ujjainipurī (in the Bellary Dt.), Kedāra or Badarī-Kedāra (on the Himālayas), and Vārāṇasī or Kāšī (our holy Benares).

(To be continued.)

V. V. R.

The passing of Professor William James is an event of moment in the world of Psychology and Metaphysics. In philosophy he will be remembered as the founder of what is known as the doctrine of "Pragmatism". This Pragmatism, however, was not a theory to explain the universe, but rather an attitude, the importance of which Professor James insisted upon for the proper comprehension of known facts. Pragmatism meant to Professor James, roughly speaking, the consideration of our ultimate beliefs in the light of their practical consequences. The criterion of truth from this point of view is a purely practical one. "It is now seen", he wrote, "that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in cognition or life than the fundamental needs, interests, and instincts of the mind". He frankly disavowed finality in whatever opinions he held, maintaining that each fresh piece of knowledge gained must find its proper place among "the body of opinions already held, strengthening, perhaps, those already existing, but, on the other hand, always being liable to lead to the rejection of hitherto cherished beliefs". "Science", he wrote, "like life, feeds on its own decay; new facts burst old rules, and newly derived conceptions bind old and new together in a reconciling law".—*The Occult Review.*

Tamil Language—A Phase of its History and an Aspect of its Modern Requirements.

(Continued from page 93 of this Volume.)

4. The next question we have to consider is whether Tamiḻ language continued to develope independently or whether it was influenced by its contact with other languages. There appears to have been several inroads. The one that has more largely affected Tamiḻ is Sanskrit. The Āryan language was much richer and more copious and as such its influences could not but have been felt by the less rich Tamiḻ language at least so far as its Vocabulary was concerned. It is generally said that Āryan migration to India was somewhere about 3000 B. C. If so, the Dravidians even by that time had developed their language to a nicety as may be gathered from the earliest Tamiḻ works. In our earliest Tamiḻ works we do not find much of Sanskrit admixture. தொல்காப்பியம், an out-and-out Tamiḻ composition, treats of other departments of knowledge than Grammar. It is not until a very late period in Tamiḻ language, do we find any large mumber of Sanskrit importations[1].

[1] We are afraid that many of the statements will be difficult of proof in the light of facts as they are available at present. There is no doubting the circumstance that Tamil is as much an organic unit as Sanskrit or Telugu. But, judging by the history of Tamil literature, which, thanks to the labours of the late Dr. Pope, Mahāmahopādhyāya U. V. Svāminātha Aiyar, the late Prof. M. Šeshagiri Šāstrin, and Mr. T. A. Gopīnātha Rāo, has been critically set out and explained, we cannot think of any period of Tamil literature or any Tamil classic, however ancient, which is entirely free from Sanskrit influence. The only legitimate conclusion we can draw from such a state of things, is that never was there a time when Tamil lived apart from Sanskrit, and that both have always lived as loving sisters, under the same roof, time out of mind. The very names Agastya, Saṅgha, Kāvya, Lakshaṇa etc., etc., point to the indissoluble connexion of Tamil with Sanskrit. The scalpel of remorseless, historical criticism, applied by generations of European orientalists to Sanskrit chronology, has yet to be applied to Tamil, and consequently, the rigorous and exact estimate (very probably, under-estimate, according to the sterling astronomical researches of

5. Writing, in India, is generally ascribed to Aśoka and its introduction is associated with the edicts of that renowned Emperor as the earliest of written records. Though certainly we are not in possession of any earlier evidences of writing, yet there is mention made in குறள் and தொல்காப்பியம் of a practice which necessarily presupposes a knowledge of the art of writing. தொல்காப்பியம் says that it was an early practice to inscribe the names and exploits of warriors on stones and calls the same வீரக்கல்; "என்னை முன்நில்லன்மின் தெவ்விர் பலர்என்னை முன்னின்று கன்னின்றவர்". The premises from these two ancient works legitimately warrant the conclusion that the Tamils were conversant with the art of writing and that their knowledge of it must be dated at a time anterior to that of Aśoka[2].

B. G. Tilak, Hermann Jacobi, Maurice Bloomfield and others) of 3000 B.C., as the year of the leading Āryan migration into India, cannot be correlated with the history of Indo-Dravidian culture, in the present, unscientific state of South Indian Archæology and Philology. We are, at the least, in need of about four generations of European (German, for choice,) orientalists, to plod from now in the Dravidian field, before facts can be separated from fancies, and history, from folklore and legendary accretions. Afterwards, it will be time enough for us to speculate on the sequence of the influences, exerted by the different languages, on the ancient culture, civilization and religion of the Indian Peninsula, and to compare and correlate Sanskrit with Dravidian chronology. Our main business for the present is to patiently prosecute and promote research in Dravidian languages, on the lines of archæology, epigraphy, palæography, literary criticism etc., so as, for a beginning, to get at right chronological landmarks, if not data. The Government department of epigraphy and archæology has done much to open the eyes of the public to the many knotty riddles, as well as to the many surprise-solutions, of South Indian chronology, and we shall therefore be well advised in following up, if we can, its researches with diligence and zeal.—*Ed. L. T.*

[2] This is a question of which we are not competent to speak. The existence of undoubted works in Sanskrit, dating far previous to the days of Aśoka, naturally leads us to the conclusion that means of preserving them, other than by sheer memory, must have been known to the Hindus of that time. But, whether we may, at present, come by proofs or samples of those ancient means, except through epigraphical inscriptions, is highly problematical; for, it will be difficult to get at genuine manuscripts of such an

6. As elaborated by modern writers on sociology, there is another aspect to show that our language, with its literature and philosophy well developed, ought to have an antiquity of at least several thousand years. A nation or society takes very long before it takes to the culture of the land which is an index of its settled state and a measure of its highest civilization. Even anterior to this stage, they ought to have acquired skill in spinning, weaving, and even in the difficult art of working in metals. In the agricultural stage, as John Stuart Mill observes "The quantity of human food which the earth is capable of returning even to the most wretched system of agriculture, so much exceeds what could be obtained in the purely pastoral stage that a great increase of population is invariably the result". As we most authentically learn of the Tamils through a monumental work of their literature, which, according to historical computation, is at least 2000 years old, they were organised into a nation with its ideas materialized in the advantages of economic self-sufficiency in clothing and food. According to that work, a work for all ages, namely, குறள், the Tamils had actually combated the puzzle of food problem. Its talented author, Divine Vaḷḷuvar, lavishes quite a wealth of exhortations on the all-importance of Agriculture[3].

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antique period as the pre-Ašokan days. References to penmanship, epistolary correspondence etc., are frequently to be met with in pre-Buddhistic Sanskrit literature. These reflections are, however, nothing before the face-to-face finds of the archæologists, which irrebuttably prove that the only ancient writing so far dete.ted in the heart of the modern Tamil districts, is only a clear variant of the Ašokan alphabet. The present-day Dravidian characters are also seen to be the logical and legitimate descendants of the Ašokan alphabet. The explanation of வீரக்கல் is, we learn, primarily due to the epigraphist, Mr. T. A. Gopinātha Rāo.—*Ed. L. T.*

[3] The period of Tiruvaḷḷuvar is usually assigned to the 1st century A. C. But the spiritual teachings included in Tirukkuṟaḷ do not help us to fix his exact religion. Very probably he was an Āgamāntin. Both the Šuddha-Šaivas and Vira-Māhešvaras claim him as one of their saints. It is sometimes said that he was a Buddhist or, perhaps, a Jain. The Jain

7. A society is an organised community of individuals united together by a common bond of intercourse. Language, therefore, is the one essential and the most indispensable condition of such intercourse. The Tamils, with that type of civilization, broad-based and well-ordered, and a language with that standard of nicety and flexibilty as is evidenced by குறள் itself, ought to have had an antiquity of several thousand years towards their evolution, and their language had rich ethics and civics, the latter with its singular mention of benevolent kingship.[3]

8. The greatness of a nation is not to be judged by its ideas of material civilization alone, born though of extraordinary effort of genius. Its conceptions and ideals of social well-being are better data to determine such greatness. Thought and language are but as the mould of form and the glance of fashion.[3]

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tradition fathers the authorship of Tirukkuraḷ on Elāchārya. And a few Christians honestly think that he probably owed his superb ethics to the personal influence of the Apostle Thomas. We mention all this to show the amount of grave risk we are liable to run, in drawing conclusions about the phase of religious philosophy, obtaining in Peninsular India at the time. Tiruvaḷḷuvar's ethic, to judge from the abhorrence it evinces towards meat-eating of every form, is decidedly Āgamic (or Buddhist-Jainic), and there is no doubt that he stands for one of the choicest blossoms of Indo-Dravidian growth, at the beginning of the Christian era. The argument of an antiquity of several thousand years, from the adoption of agriculture as the main business of life, will apply to all countries and nationalities, and, as every one knows, the ancient Aryans were all tillers of the soil, and ploughshare was their primary badge of honour. The argument of a high antiquity, from the highly-finished form of the literary dialect, is also open to fallacy, as can be seen by an application of the dictum to the most philosophical and perfect living language of the day, to wit, German. We may sooner generalise about the advanced mystic proclivities of British Isles in Tennyson's time, from a study of his poems, than we may draw conclusions about the prevalent standard of popular philosophy, religion, and literary diction, in the Peninsular India of Tiruvaḷḷuvar's time, from his wonderful production, the Kuraḷ. Tiruvaḷḷuvar was

9. The Divine Poet, Vaḷḷuvar, systematised the ethics of the Dravidian Community and as well built up such a system for them; a system, not to be hedged in by the limitations of time. His system is a high water-mark of excellence. No less an authority than the late Herbert Spencer notices it in three different places in his great work on the "Principles of Ethics". Vaḷḷuvar is a utilitarian of the noblest type and a thinker of the loftiest order. His right noble conception of the good of the community, and the law of service charged upon the member of that community to contribute to that good is the best yet conceived. His chapter on "ஒப்புர வறிதல்" gives abundant evidences of it[a].

10. To quote Spencer again. The "Mild Hindu" represents communal interest; his ideal being one to serve, if possible, his remotest kith and kin; on the other hand, the Englishman represents national well-being; his ideal being one to serve to uplift the nation of which he is a member. The said chapter of Vaḷḷuvar pronouncedly formulates the more comprehensive and the more far-reaching ideal of service to the good of the community of nation[a].

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a sudden meteor of ineffable magnificence, and rather represents the crest of the mightiest wave than the dead oceanic expanse. He was a lightning-flash, and the brilliance of his light only served to reveal the surrounding, dark, horrid void. Consequently, all that we can, with reasonable safety, predicate of the chronology of Tamil and the Tamil-speaking peoples, from the current trend of external and internal evidence, is, that it almost extends to the pre-Buddhistic era.—*Ed. L. T.*

[a] Tiruvaḷḷuvar's mastery of literary diction and of terse and musical expression, is unmatched in the whole range of Tamil literature. He is more the exception than the rule. As in the case of Homer, Virgil, Göthe, Kālidās and Shakespeare, Tiruvaḷḷuvar represents more the phenomenal exception, than the hide-bound rule. He is consequently a classic *for all time*, and one of the greatest of *world's* inspired literary prodigies and ethical law-givers. He cannot be explained as the mere product of any locally prevalent culture, though tradition dubiously associates him with the tail-end of the last or third saṅgha.—*Ed. L. T.*

11. In the thought-region, Vaḷḷuvar is a prodigy and a type of Dravidian intellect nothing short of meteoric. With all that, he must in a large measure represent the general culture in which he was born and brought up. He must be a product of pre-saṅgam culture which ought to have stocked his mind and which should be itself rich and copious. The then linguistic equipments of Tamiḻ ought to have been very high and varied as well. சிலப்பதிகாரம் and மணிமேகலை follow குறள். Their poetic, literary and other merits will command for ever a high value. There were Dravidian instances which, by coming up and acting up to the highest ideal, fired the imagination of poets to further enrich Tamiḻ literature by their narration of them[4].

11. அமணன், driven into exile by his junior brother குமணன், offered his head to an impecunious bard to realise the price set upon it by the latter (குமணன்). பாரி, a small hill-chief was matchless in his gift. He was one whose heart was glowing with feelings of genuine sympathy; a tangible proof of which he gave when he drew back his car of procession in the interest of the spontaneous growth of முல்லை creeper. His munificence is also made mention of by the holy Saint சுந்தரமூர்த்தி நாயனர் "கொடுக்கிலாதானை பாரியே யென்று கூறினுங் கொடுப்பாரிலை." The heroic poem சிந்தாமணி is full of details of Tamiḻ origin making up that epic. Every one of these works from its conception to its consummation is mainly Tamiḻ though not purely and individualistically so, because of some foreign mixture[5].

[5] Cf., the following quotation from p. 272 of Dr. G. U. Pope's Edition of Nālaḍiyār (Oxford, Clarendon Press, 1893):

"Many of the Tamil roots, which are always monosyllabic, seem to be closely allied to certain Sanskrit roots from which it is yet difficult to think that they are absolutely derived. But much is of Āryan origin that does not on the surface seem so; *for it must ever be borne in mind that classical Tamil was elaborated mainly under the guidance of those who used Sanskrit (or Prākṛit) very freely, but were anxious to disguise its origin.* And as their system of verbal commentaries, and the exigencies of Tamil rhyme, rendered it possible, and almost necessary, to make new words *ad*

13. As Carlyle puts it, poetry is painting of emotions and feelings. According to this idea, in the rank of the Tamiḷ poets, there is quite a galaxy of them whose fame will last all time.

14. The age of poetry is followed by one of commentary. Commentary is critical thinking and art of appreciation. The line of commentary well serves to clip the wings of wild exuberance. பேராசிரியர், நச்சினார்க்கினியர், சேனாவரையர், இளம்பூரணர் and பரிமேலழகர்—are our prominent commentators. Their critical estimate of the high settings of thought of our classical authors with their own (commentators') literary vigour and gloss of diction, is entitled to our nation's gratitude.

15. The system of Tamiḷ philosophy evidences the highest and the keenest mental perception[6]. Language in the hands of these

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libitum, to give them new meanings, and to modify their forms in a very arbitrary manner, *I cannot but believe that a good deal of the old Tamil is somewhat artificial and literary.*

"Of the Drāviḍian languages Tamil undoubtedly preserves more of the genuine fragments of the original speech than any other. The question of the origin of the cerebral letters (ட, ண, ள and ழ) is a very important one for Tamil lexicography. It may be that these are all forms of one letter, a hard L; since they are all often unquestionably interchangeable both in Tamil itself, and in the various dialects,—the Telugu, for example, using ḍ for the Tamil ழ. It seems probable that their use originated in an attempt to express in Tamil, sounds existing in other languages such as Sanskrit, for which the Tamil itself had no characters. Tamil has neither aspirates nor sibilants; nor can it express in general a *Tamil has neither aspirates nor sibilants; nor can it express in general a consonantal diphthong*. Thus the Sanskrit श्री cannot possibly be written in Tamil, and is represented by திரு! The Sanskrit अस्रु or अश्रु is possibly the origin of the Tamil அழு, which in Telugu is *éḍu*. So *Vishṇu* has become விண்டு..............".—*Ed. L. T.*

[6] The system of perfected Tamil philosophy, to which our author invites attention, is purely Āgamic, and the ancient head-centre of Āgamic mysticism was Kashmir. Successive spiritual waves deluged Southern India from Kashmir (the land of the "Bhū-kailās"), and the earliest tide-

poetic philosophers formed the effective medium of popularising their spiritual truths among the masses. They had an intelligent following and a large one too. From the rank of philosophers, I will single out Saint Māṇikkavāchakar and திருநா வுக்கரசு, whose rhapsodies [7] and spiritual yearnings are soul-stirring.

16. Of our later poets I will choose to mention Kamban, புகழே ந்தி and Kumaragurusvāmigaḷ [8]. Kamban cut an excellence for himself by fashioning an epic in Tamiḻ with fulness of detail, vigour of narration, elevation of diction and force of argument. Kumaraguru, with his chaste and elegant language and his original ideas, is almost a nature poet. His lines "செல்வ மென் பது சிந்தையினிறைவே அல்கா நல்குரவு அவாவெனப்படுமே" [9] bear quite a parallel to the same idea in Milton:

> "Mind is in its own place and in itself can make
> "A heaven of hell a hell of heaven".

It is all one idea given two different coats.

17. Tamiḻ language has quite a mine of proverbs, the truths of concrete experience. These exhort the nation to pursue and

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mark was formed by St. Maṇivāchaka, and the latest, by St. Umāpatiśivāchārya. Be it remarked *en passant* however that the Vīra-māheśvaras claim St. Maṇivāchaka as one of the late apostles of their faith. And we were surprised a great deal the other day when we were told by Śrimat Māyūram Arivānandan, a well-read Āgamāntin anchorite of the Nāṭṭu-kkoṭṭai community, that the Śiva-jñāna-bodha of the Rauravāgama had been extensively annotated by Śvāmin Vidyāraṇya (the well-known scholiast on the Four Vedas), and the Commentary, which is a stout tome, was being got ready for publication by the authorities of the Śriṅgeri Maṭh. What the existence of such a Commentary means for the historical study of the Āgamānta, time alone can show adequately.—*Ed. L. T.*

[7] We do not know why our author calls the "soul-stirring" psalms of St. Maṇivāchaka and St. Vāgīśa as "rhapsodies".—*Ed. L. T.*

[8] The poet's name is generally written Kumaraguruparasvāmi.—*Ed. L. T.*

[9] The quotation is from Kumaraguruparasvāmi's Chidambara-mummaṇi-kkovai, stanza xxv, ll. 20-21.—*Ed. L. T.*

to develop the resources of agriculture; extol other economic virtues; many of them set forth the virtues of industry and warn against the penalties of waste. Sloth and indolence are condemned. Principles of self-reliance are vehemently advocated. Ideas of economic self-sufficiency are plentiful. Knowledge is simply idolised.

18. In common with the rest of the civilised nations, our ancients were developing our literature in the shape of Poetry. But at the present time, we have far far out-grown their needs. Prose-writing is our present day absolute need. Prose literature is the best and the most effective medium to widen the horizen of the popular mind. We are all aware the problem of moral education is engaging the anxious attention both of Government and the people. Almost every standard author of ours based his work on the bed-rock of truths, physical, ethical, and psychological. When one begins to reflect upon the several phases of thought passing through Sītā in her solitude, as portrayed by the fertile imagination of Kamban, a number of handy volumes in prose can be put forth embodying the virtues of passivity, resignation, modesty, chastity, absolute faith in rectitude and quite a number of others. (In this connection I will refer to a piece of information.

> "கரனையுமறந்தான்றங்கை மூக்கினைக்கடிந்து நின்றான்
> உரனையுமறந்தானுற்ற பழியையுமறந்தான்வெற்றி
> அரனையுங்கொண்டகாமனம்பினான் முன்னைப்பெற்ற
> வரனையுமறந்தான் கேட்டமங்கையை மறந்திலாதான்[10]."

19. The psychological truth embodied in this stanza attracted the admiration of an eminent English psychologist some years ago). If similar work are likewise sifted in some cardinal aspects there will be plenty of room for a good prose out-put on many-sided morality. Our future prose writers touching this phase of the question will not fail to somewhat largely

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[10] The citation is from Kambarāmāyaṇam, Āraṇya-kāṇḍam, Mārichan-vadhai-ppaṭalam (stanza 83, *q. v.*).—*Ed. L. T.*

incorporate in their writings our didactics chiefly intended to properly drill the minds of our youths. They will be effective guides in the hands of our youths in Schools and Colleges. Essays-writting must be pursued. Ideas on the dignity of labour are to be amplified in the light of our innumerable adages and aphorisms even going so far as to inculcate a worship of honest work.

20. There are our present day industrial and technical needs which should be popularised among our masses only through the medium of prose.

21. No spoken language can retain its pristine purity. Our modern requirements loudly call for the development of the resources of our language. Every progressive language will and does import in the process of its development a fair number of foreign elements, whether you will or no. When you think that indigenous elements will answer your purpose, make use of them by all means. In their absence, do not fight shy of enrichment by extraneous sources. I do not think our language will be badly off for such enrichment; nor do I think that borrowing for such a purpose will be derogatory. We will reckon with the times and do well to profit by their warnings [11].

S. R. M. M. R. C.

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[11] This paper, which we have rather freely commented upon and explained, is one of the best that we have come across, and will bear close, thoughtful reading, more than a dozen times. If the historical perspective connected with the various works and events referred to, be fixed in its proper bearings, according to our best lights at the present time, Mr. Chettiyār's paper will indeed become a very valuable document; and we zealously hope that he may do something on the lines we propose, at his earliest leisure. In para. 5 (*supra*), he refers to the art of writing as being alluded to in the *Tolkāppiyam*. The allusion is to be found on page 122 of the *Poruḷadhikāram* Commentary edited by C. W. Dāmodaram Piḷḷai. In the same para., a verse is also cited from the *Tirukkuṟaḷ*, which is kuṟaḷ 771, translated by the late Dr. G. U. Pope as follows:—

> "Ye foes! stand not before my lord! for many a one
> Who did my lord withstand, now stands in stone".

Again, the verses of Tiruvaḷḷuvar referred to in para. 6 (*supra*), are obviously the following (Dr. Pope's Translation being also added in juxtaposition):

> சுழன்றும்ஏர்ப்பின்னதுலகம் அதனால்
> உழந்தும் உழவே தலை.
>
> "However they roam, the world must follow still the ploughman's train;
> "Though toilsome, culture of the ground as noblest toil esteem."
>
> உழுவார் உலகத்தார்க்காணி அஃதாற்றா
> தெழுவாரையெல்லாம் பொறுத்து.
>
> "The ploughers are the birch-pin of the world; they bear
> "Them up who other works perform, too weak its toils to share."
>
> உழுதுண்டுவாழ்வாரே வாழ்வார் மற்றெல்லாந்
> தொழுதுண்டு பின்செல்பவர்.
>
> "Who ploughing eat their food, they truly live
> "The rest to others bend subservient, eating what they give."

—*Ed. L. T.*

Select from the menu before you only such foods that are destined for the perpetuity of proper organic action; food that will tone the stomach, cool a swollen liver and vitalize the blood; food that carries no thought of death and decay; no thought of injustice or crime. Be moderate in all your habits and eat in regular routine, leaving all drinking of liquids from your bill of fare. Take your time with your meal if you desire to retain the brightness of your mind to watch the proceedings about you and gain clues to situations that promise to disclose opportunities never before dreamed of. However you spend your evenings, let it be a time absolutely free from the thought of business, that you may enter the social function with the freedom of a chevalier.—*Mazdaznan Messenger.*